

Thi saa har Gud elsket Verden, at han gav sin Søn, den enbaarne, for at hver den som tror paa ham, ikke skal fortæbes, men have evigt Liv.

HYRDEN

Jeg er den gode hyrde. Joh. 10, 11.

Den som tror paa ham, bliver ikke dømt; den som ikke tror, er allerede dømt, fordi han ikke har troet paa Guds enbaarne Søns Navn.

Hansen, Rev. Arnold K. mars

10de aargang.

Winnipeg, Manitoba, September 1934

Nr. 1

Præken paa 16de Søndag efter Trefoldighet.

av pastor Amund Tveit.
Tekst: John. 11, 32-45.

Troens Kamp og Seier.

Søstrene Marta og Maria var satt paa en stor troesprøve. Deres broder var syk, og de lot Jesus faa vite det paa den fineste og mest beskjedne maate. Budet de sendte var: "Herre! se, han som du elsker er syk." Det var jo alt de behøvte at si, ti Jesus viste best hvordan at hjelpe. Lat os lære av disse søstre ikke at diktere paa hvad maate han skal komme os til hjelp. Men kun at legge vor nød frem for ham og bie.

Det var denne ventetiden som blev saa svær for disse søstre. Og det ufattelige som skjedde medens de ventet paa Jesus, Lasarus døde og blev begravet, og enda var ikke Jesus kommen. Fire dage gik enda hen før han kom. Det var alt saa uforklarelig. Det var som om søstrene ikke kunde kjende Jesus igjen, saa forskjellig handlet han fra det vanlige. Kjender du dig igjen her? Du hadde lagt alle dine vanskeligheter frem for Gud i fuld forvisning om at han, som alltid før, ogsaa nu vilde hjelpe. Men det blev værre og værre, indtil du stod der ribbet, hjelpelos og forlatt. Du syntes hverken Gud eller mennesker forstod dig lenger. Der var saa mange spøragsmaal du vilde spørge.

I teksten vor idag møter vi Maria ved Jesus føtter. Hun ogsaa hadde flere spøragsmaal ti hun hadde erfaret noget ufattelig. Jesus bar sig ad som om han var likegyldig om Lasarus sykdom og død. Vi kan merke det bebreidende i hendes utryk naar hun sier: "Herre! hadde du været her, da var min broder ikke død." Nu viste hun sig ingen raad, og fandt ikke ord for sin smerte. Men hendes taarer talte et mægtigt sprog, som kun Frelseren kunde tolke, og som fik han til at ryste i graat. Men Maria biet enda paa Jesus for at se hvad utvei han kunde finde. Hun hadde lært at ikke slippe Jesus saa let. Har du lært det samme?

Jesus vil til graven.. Hvad nytter det at gaa dit hen, kunde man vel spørge? Men Maria følger stille med. Hun sier ikke mere ti hun har lært at det er best at late Jesus faa handle som han vil. Endog da naar han vil ha stenen veltet fra graven tier hun. Muligens hun har grebet et glimt av haab: "Kanske Jesus enda kan hjelpe." Her maa troen øve sig i lydighet, selv om Jesus forlanger det mest urimelige. Fornuften sier: "Herre! han stinker allerede, ti han har ligget fire dage. "Men Jesus sier at stenen maa bort. Hvem skal faa ret? Skal Jesus faa lov at gjøre som han vil i vort liv? Kun den tro som i prøvelsernes stund hengir sig til Gud i villig lydighet, vinder frem til seier.

Jesus ser op mot himmelen og sier: "Fader! jeg takker dig fordi du har hørt mig. Jeg viste jo at du altid hører mig." Her ser vi den som tror og aldrig tviler, Han begynner sin bøn med at takke for bønhoelsen, Han kjender sin Fader som den der aldrig svigter. Kun ved at føre os gjennom prøvelsernes ild, kan han faa lære os denne kunst, at be med fuld forvisning om bønhoelse. Da lærer vi ogsaa at legge alt i Guds haand og late det hvile der, selv om det er det dyreste vi har paa jord.

Efter bønnen har Jesus kraft og frimodighet til at raabe til han som er i selveste dødens favnetak: "Kom ut!" Ja, fordi han var lydig indtil døden, og gav sig selv hen for vore synder, derfor kan han og idag raabe til den som ligger i den aandelige døds favnetak: "Kom ut!" Og der ligger kraft i hans ord til at gjøre de døde

levende og sette den bundne i frihet.

Er du av disse lykkelige som hørte hans ord og kom ut? Om ikke saa hør hans ord idag. Du har kanskje forsøkt at rive dig selv løs, men det har aldrig lyktes dig. Hadde du kunnet det da hadde ikke Gud git sin Søn til kors og død. Nei, men faar Sønnen frigjøre dig, da blir du virkelig fri.

Og du som trygler og ber for en av dine kjære. Synes du det gaar en gal vei? Kanskje han blir værre istedent for bedre? Og Jesus lar det staa til. Han griper ikke ind som du hadde ventet. Prøv at tak ham for bønhoelsen. Han har nok handlet om ikke du har set det. En dag vil det nok bli merkbart at han har grepet ind. Da skal du faa takke ham ogsaa for ventetiden. Naar din tro har gaaet igjennem lydighetens skole saa skal du og faa erfare en herlig seier ved Guds kraft, Hans navn til pris. Amen.

"Kom kun frem med hvad du haver, Alt kan tjene Gud."

Nu maa alle, store og smaa komme med en cent om dagen og lægge den i Herrens spare-bøsse. Alle maa komme, ingen maa svikte. Alle maa love Herren dette, og alle maa betale Herren sine løfter. La os un alle staa enige i dette arbeide. En cent om dagen fra enhver i vor kirke i Canada i tre maaneder 1ste Sep. til 1ste Dec. Jeg ber eder saa inderlig som jeg kan, jeg ber eder fra Herren vor Gud, vær med i arbeidet.

Eders medarbeider i Herren
J. J. Akre.

Naadegavernes bruk i Menighetene.

Naar vi skal tale om Naadegavernes bruk i Menighetene, saa faar vi først se ledd paa hvad disse gaver er. Rom. 6, 23; "Guds Naadegave er evigt Liv i Kristus Jesus, vor Herre." Naar en fortabt synder er kommen did at alt hans eget er aldeles udeligt til at give ham fred og ro i hjertet; og den Helligaand faar sende sit lys ind i samme hjerte over Kristus paa Golgata Kors og Hans forsoning for al synd med sit blod, og han faar tilegne sig det til frelse for sin sjæl, da bringer det glæde baade for tid og evighet. Den som faar erfare dette, hos ham eller hende, blir det altid en gjenkjærlighet i hjertet til sin Frelser, som virker dertil at man vil gjøre hans riges arbeide, som utføres i og ved Guds Menighet her paa jorden til velsignelse for Guds børn. 1 Efeserne 4, 11 staar det, at Jesus gav os nogle til lærere saa kom jeg til at tænke paa alle dem, som nu for tiden, faar arbeide med sin naadegave i at være lærere for vores børn i søndagsskolen, og for de unge og ældre i bibelklassene. Det er en rig og stor velsignelse for de, som faar være med i denne gjerning som bestaar i at faa tale med klassen om Guds naadegave det evige Liv i Kristus Jesus vor Herre.

O om vore 15,000 lærere og vore 150,000 børn i Søndagsskolene og alle unge og ældre i bibelklassene i Den Norsk Lutherske Kirke hadde erfaret denne naadegave i sine hjarter, hvilken magt for Gud i sit riges arbeide iblandt os, vi vilde faa vor del ogsaa her i Canada. L. E. H.

En gammel lærers funderinger.

Efter 50 aars arbeidsdag, som religions lærer blandt vort lutherske kirkefolk i Minnesota og nu av og til, de sidste 30 aar, her i Canada, finder jeg, at maatte raabe et lidet varsko til vort folk, dette i al kjærlighet. Det gjør ondt og det svier i brystet mangen gang, naar jeg efter et eller flere aars mellemrum kommer tilbage

til skolen jeg før har haft og finder bornene har ikke seet bøkene siden sidst. Glemte alt. Ingen søndagsskole. Ingen tilskyndelse i hjemmet, ingen opmuntring til Guds frygt. Jeg vet vel hvordan man er stillet i hjemmene vore, hvor mor gaar i et kjø fra morgen til aften; far nedlæst med bekjymringer og ansvar, man har ingen tid til at sætte sig ned med bornene, man gaar op i et kav. Det som først burde være paa listen for dagens stræv blir uteladt og det ene fornødne glemte. "Søker først Guds rige og dets retfærdighet, saa skal og alle andre ting tillægges dig" lyder Guds anvisning. En dag vi hadde dette for os i skolen. Spøragsmaalet blev: "Hvorledes kunde en "Home-stead" naar han kom til en udyddet og udyrket, skogbevokset, stenet og uten bygninger landkvart, begynde der, med at søke Guds rige først?" En liten 10 aars gut svarede: "Først bede til Gud om styrke og hjælp til at rydde og bygge hjemmet." Godt svaret, endog der kunde Guds rige søkes først. Saa mange av vort folk glemmer dette, stoler bare paa egen magt og styrke, derfor saa mange feiltagelser. Derfor saa lidet av Guds frygt i hjemmene vore. Derfor ogsaa saa lidet blandt bornene vore.

En kan bli rent motløs, naar 14 aars gamle børn kommer til skolen uten at have rede paa hvormange bud der tales om i Katikismusen vor, har aldrig seet en saadan bok, har ikke hørt en fortelling fra bibelhistorien, ikke et Fadervor saa tænker man, at de kan sættes istand for konfirmation i en hast. Stakkels forældre og stakkers børn. Hvor bær det saa hen med vor lutherske kirke her i Canada? Var det ikke for at her findes untager fra dette daarlige forhold, saa kunde man fortvivle; men! Gudske lov der er endnu Guds frygt iblandt vort folk. Der er gode søndagsskoler, der hvor de er heldige nok til at have kræfter iblandt sig, som kan være prest og Mgh. til hjælp. Der er endnu en levning av vort kirkefolk, som længes efter, og søker at bygge Guds Kirke, — Saaledes fandt jeg nu sidste sommer der ved Bulyea en famelie, som kom reisende hundreder av mile med bornene sine for at de kunde faa være med i religionsskolen der. Syv børn 5 av disse tog del i skolen hver dag. Da skolen var slut blev 3 av dem konfirmeret. Familien satte et tælt op i nærheten av kirken, hvor skolen holdtes; der levede denne mor med sine 7 børn hele maaneden, kokte maden til denne famelie, paa et ildsted gjort av nogle stene. "Hvor der er en vilje, er ogsaa en vei!" Disse folk levede der nord, blandt bare Catolikerne, saaledes utestængt fra vort kirkearbeide, men som sagt der hvor der er en vilje, der er ogsaa vei! Kunde saasandt vort folk vaakne op til mere ihærdighet, og med kjærlighet for børnenes undervisning, vilde man snart se fremgang, istedet for tilbagegang. Skriv dere dette bag øret i prester og i Mgh. folk. Gjør noget for barna. Hjælp dem tilrettes i hjem og skolen.— Oscar Berg.

Fra Arbeidsmarken Vor.

Kredsmøte og Kirkeindvielse blev avholdt i Sharon kirke, Irma, Alta., pastor Ivar Saugens kald, den 24—26 Juli. Mr. O. P. Holte holdt aabningspræken over Lukas 6, 46—47. I sin tale hevdet han to ting: Lydighet og ulydighet imot Guds ord naar det tales.

Pastor H. T. Egedahl indledet Ef. 4, 10—16, som var valgt som samtaleemne for anledningen. Indlederen gav os en klar forstaaelse av hvad

menigheten er, og dens opgave her paa jorden. Som samtalen fortsatte fik vi se mere og mere av bibelens syn paa Menigheten. Mange gode veiledende tanker blev uttrykt. Tid og rum vil ikke tillate at gjengi dem. Men la mig bare nævne nogle punkter, som blev forklaret: Menighetens grundvold, hellighet, bevarelse, tjeneste, maal og sambaand. Pastor H. F. Johnson, kredsens formand, avsluttet samtalen onsdags eftermeddag med at minde os alle om at menighetens eller kirken er en organisme, en levende ting, og at vi er lemmer paa dette legeme og Kristus er hovedet. Dette legeme er i sig selv feilfrit, men feilerne kommer ind ved os naar vi ikke adlyder hovedet, Kristus.

Ved forretnings møtet blev der besluttet at tilstemme den plan som blev utarbeidet av distriktets utlignings komite i Moose Jaw 14de Juli d.a., angaaende indsamlingen til samfundets buget med missionsbørser, ved at et hvert medlem yder en cent pr. dag i 3 mdr.

Paa torsdag formeddag var der gudstjeneste med nadvergang. Stedets prest holdt skriftetale og pastor Egedahl præket. Ved ofringen kom der ind \$23.60 til kredsens arbeide. Klokken 2 om eftermiddagen samlet vi igjen til grundsten nedleggelse og kirkeindvielse. Menighetens historie blev læst av Mr. J. Gulbraa. Pastor Egedahl holdt indlednings talen. Hans tekst var 87 salme. I sin tale opstillet han to spøragsmaal. Hvorfor indvier vi en kirke, og hvad menes med indvielsen? Disse to spøragsmaal besvarte han da meget godt. Igjennom talens løp fik vi høre at Herren elsker alle hytter, men over alle elsker han sitt hus, kirken. Her tales hans ord igjennem hans hyrder og lærere. Vi blev paamindet at vi skulle elske dette hus, fordi det er helliget ved Guds ord; det er Herrens forgaard. Her faar vi livets ord; her slukkes vaar tørst. I en sum kan vi si med salmisten, "Alle mine kilder er i dig."

Følgende prester tok saa del i skrift læsningen. Formand J. J. Akre, H. T. Egedahl, P. B. Stolee og stedets prest. I forbindelse med indvielseshandlingen talte formand Akre over Ef. 2, 19—22. Vi fik nu høre hvorledes vi blev medborgere og Guds husfolk, oppbygget paa Apostlene og profeternes grundvold, og Jesus Kristus hovedhjørnesteinen. Som husfolk trenger vi et hus at bo i og kirken skal være dette hus. Dernest sammenlegnet formanden kirkebygningen med det aandelige hus som bliver sammenfoiet og vokser til et helligt tempel. Ofte findes der meget uhøvel matrial som maa biarbeides-ymyghet, selvopofrelse og selvfornegtelse maa fremelskes skal vi oppbygges til en Guds bolig i aanden.

Derpaa blev kirken indviet og helliget til Guds ære og tjeneste. Det var en stor dag for Sharon menighet. Maatte saa ordet som var saad og huset som var indviet bli til sand tjeneste i oppbygning av Guds bolig i Aanden.

Provost kreds avholdt sitt vaar møte i Amisk kirke, Amisk, Alta. pastor H. T. Egedahls kald, den 26—28 Juni. Pastor P. B. Stolee holdt aabningspræken og pastor H. F. Johnson indledet samtaleemnet, Gal. 3, 6—14, retfærdiggjørelse ved troen uten gjerninger. Under hele samtalen lod det klart, lovens betydning og hvad loven skal gjøre i os menesker. Det gav os da anledning til selv-ransakelse og forberette os til at motta Guds maade i Kristus Jesus ved troen alene. Vi fik erfare at Herren var god og at det var godt for brødre at samles om Guds ord. Møtet (Fortsatt side 2, sp. 2.)

HYRDEN

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Religions undervisning. Det er en glæde at faa bringe Hyrdens læsere denne gang, et par gode indlæg om "Den kristne barneundervisning i religion." Det ene er: "En gammel lærers funderinger," og det andet er: "Elementary Christian Education." Tænk alvorligt over de sandheter som der saa grundigt fremholdes. Se hvad der kan gjøres naar **hjerter og vilje bøies og ledes av Guds Ord og Aand.** Læs disse indlæg over og over igjen under bøn til Gud om at enhver maa ta fatt, i tillid til Herren, i hjemmene og menighetene, med fremmelse av den kristne barne undervisning. Mange forældre faar nok disverre erfare bitre skuffelser ved at barna forlater Guds Ord og kirke. Husk dog at vi kan kun saa sæden, men Herren alene kan gi vækst.

Læsestof til Hyrden. Redaktøren er meget taknemmelig for god velvilje i at sende ind læsestof til bladet. Det vilde spare mig meget arbeide at læsestoffet er maskinskrevet. Haandskrevet manuskript maa nesten i alle tilfælde skrives om igjen paa skrivemaskine. —U.

Aarsberetningen, eller som bokens titel egentlig er: Norwegian Lutheran Church of America Annual Report, er nu færdig og kan faaes fra Augsburg Publishing House, i papiromslag for 65 cents, i godt shirtingsbind for \$1.00. Vi vil anbefale kirkefolket at skaffe sig boken. Den er utkommet saa snart efter møtet i juni at indholdet endnu har nyhetens interesse. Den er saa vel ordnet og oversigtlig at enhver let kan finde de oplysninger boken indeholder. Det er en vel redigert bok. De som har interesse og hjertelag for kirkens arbeide og vel, bør skaffe sig boken. Især bør alle som har hat noget at criticere, alle som har ment at baade dette og hint kunde ha været bedre gjort, læse den. At criticere uten tilstrækkelig kjendskap til kirkens arbeidsmaate og administrationens forføininger, er daarlig forretning. Ved ærlig at søke kjendsgjerninger vil mange misforstaelser og altsaa megen uberettiget mistanke undgaas. Det er en god regel at kjende til de ting man taler om. Og saa er der det, at vi alle har del i det arbeide aarsberetningen gir et bilde av, og vi bør jo ha mest mulig greie paa det arbeide vi er med at drive. Derfor, la alle „Lutheraneren" s læsere skaffe sig aarsberetningen.

Hvorfor sjæle blev frelst.

Den kjendte Reginald Radcliff, som Gud i forrige aarhundrede brukte til saa store ting, læser vi i hans biografi: Den store hemmelighet ved den velsignelse som gjennom denne mand kom fra Gud og vakte hele egne op, gav nyt liv til de kristne og frelse til skarene, var bøn, vedholdende, brændende, troende, forventningsfuld bøn! I hans vidnesbyrd var der aldrig noget som helst merkelig; men gjennom det inderlige samfund med den levende Kristus kom ordene med levendegjørende kraft.

(Lutheraneren)

To nye traktater.

Mr. P. Hove er en velkjendt forretningsmand i Minneapolis. Han er ogsaa kjendt som en alvorlig kristen og er varmt interessert i alt kristelig arbeide — ogsaa i traktatvirksomhet. Han har lagt vakre pengesummer ind i denne arbeidsgren.

Ogsaa bokmissionen har faat bevis herpaa. Han har git os to nye trak-

tater i et oplag paa 3,000 eks. hver. Den ene, "The Lodge Problem," er skrevet av Christian G. Olson som paaviser at der mellem logens religion og den kristnes religion er absolut motsætning, og at den kristne maa holde sig borte fra logen. Den anden, "Hvem av disse er du?" er en oversættelse ved past. Elias Rasmussen av "Are you represented here?" Vi ønsket at faa denne traktat ogsaa paa norsk. Den fremstiller hvordan "Mr. Moralitet" og "Mr. Religiositet" begge kommer til himmelens dør og venter uten videre at være selvskrevne til adgang paa grund av sine for-tjenester. Men de savner begge ad-gangstegnet og maa gaa bort. En tred-jede kommer ogsaa og ønsker indgang, men har absolut ingenting at rose sig av, ønsker frelse bare av naade — og gaar ind.

Dette er en tankevækkende trak-tat skikket til selvprøvelse.

Disse to traktater — 6 til 7 sider — er henholdsvis nr. 43 og 44.

Bokmissionen sier Mr. Hove tak for denne gave.

Olaf Guldseth.

Hvad er synden?

Døm ikke synden efter eders eget tykke og efter eders kjøds og verdens dom, men efter Guds dom. Betænk at enhver synd er en overtrædelse, en avvikelse fra Guds lov og saaledes stridende mot den store og hellige Guds vilje. Enhver synd er likesom en sten til den mur der adskiller os fra Gud. Enhver synd er likesom et saar i vor samvittighet, en sygdom, ja en gift for det indvortes menneske. Enhver synd er en slange, utsprun-gen av den gamle drages sæd; den er et vidne imot os for Gud, et ukrudt som skyter op i vort hjerte, og som kan kvæle ordets og troens ædle plante om den overlates til sig selv. Enhver synd er en sjælegift.

Scriber.

(Fortsatt fra side 1.)

var godt besøkt og mange tok del. Foruten kredsens prester saa hadde vi den fornoielse at ha past. C. Bernhard-son fra den Svenske Augustana Lu-therske kirke, og evangelist Arne Ny-heim med os. Vi takker broderne for de var med os. Der var en god aand over hele møtet og Gud velsignet os alle rikelig. Vi takker først Gud for møtet og dernest Amisk menighet som gjorde det saa hyggeligt for os.

Ivar Saugen, sekretær.

Arnold Hoveland fra Ryley, Alta. Stud. ved Camrose College, har i som-mer holdt religionskole her i Bethel Menighet, Lea Park, Alta. Skolen avsluttedes den 19 Aug. med et ind-holdsrikt program og fest. Maa Gud lægge sin velsignelse til hans virk-somhet baade i menigheten og blandt de unge. Mrs. S. Birkeland.

Yorkton kreds av Den Norsk Lu-therske Kirke avholdt møte i Zion menighet av pastor M. Aandahls kald, Rose Valley, Sask. juli 20—22 1934.

Møtet aabnedes fredag formiddag med salmesang samt andagt ved pas-tor C. Jothén, hvorefter formand Akre holdt aabningspræken over Heb. 9. Stedets prest ønsket de tilstede-værende velkommen til møtet og ef-ter en del bemerkninger av kreds-formanden avsluttedes sessionen med Herrens velsignelse.

Fredag efterm. Efter avsyngelsen av en salme samt andagt ved past. A. J. Gubberud blev det opstillede thema Luk. 15, 11—24 indledet av past. F. M. Aasheim. Han dvælet ved hjemmet, som Gud hadde plan-tet, men som synden kom ind og øde-la; saa bygger han hjemmet igjen ved Kristus-i den kristne kirke. Gud har børn paa jord endnu i det hellige samfund, men mister de barnekaaret, saa hjælper det litet at være barn. Mens mange tror de kan greie sig uten kirken og dens forkyndelse, saa glir de ut av Herrens samfund og forspilder sit barnekaar. Efter en salme fortsatte past. Jothén og frem-holdt blandt andet, at naar man mis-ter sin fred med Gud, saa har man intet godt-der blir nød for alle som har forlatt ham. En duet blev sunget

av past. og Mrs. Haaland hvorefter formand Akre fortsatte samtalen. Sessionstiden blev bestemt fra kl. 10 —12 form. og 2—4 eftermiddag samt en kort engilsk session kl. 8 aften. Det besluttedes at gi lørdag aften til kvindernes Missionsforbund. Kreds-formanden lyste velsignelsen og av-luttet denne session.

Fredag aften. Efter sang av for-samlingen og vanlig andagt talte for-mand Akre over det opstillede emne, hvor han skildred Herrens mottagel-se av synderen efter at denne er kom-men til sig selv ved Den Helligaands virksomhet og har git sig over til Guds naade, ligesom han pekte paa vor opgave at hjelpe hverandre med at vende tilbage de faldne. En duet blev sunget av Mrs. Haaland og Mrs. Aandahl. Pastor Haaland sluttet med bøn, hvorefter formanden gav en del bemerkninger o. s. v.

Lørdag formiddag blev benyttet til forretningsmøte. Sessionen aabnedes med sang av forsamlingen, samt andagt ved Mr. Tronsdal. Valg av be-styrelse hadde følgende utfald: For-mand pastor F. M. Aasheim. Visefor-mand past. P. C. Haaland. Sekretær past. A. J. Gubberud. Kasserer pas-tor P. E. Nelson. Finanssekretær pastor R. O. Thorpe. Som medlem paa skolekomiteen A. J. Flotre. Til at holde aabningspræken ved neste mø-te valgtes A. J. Gubberud, supleant past. C. L. Jothén og til at indlede emnet past. M. Aandahl, supleant past. P. C. Haaland. Som resolutions-komite utnævntes Jothén og Nelson.

Lørdag efterm. aabnedes sessionen som vanlig med salmesang og andagt ved C. L. Jothén. Pas-tor P. E. Nelson præket over 118de Davids salme. Han skild-ret Davids stræv med tanken paa bygning av templet og hans syn av dagen som skulle komme, templet som skulle indvies. Avvekslende med sang blev samtalen fortsat av Gub-berud og Haaland. Formanden avslut-tet med bøn.

Lørdag aften blev benyttet av Kvindernes Missionsforbund. Andagt blev holdt ved Mrs. Aasheim, hvor-etter formand Akre forklarte om for-bundets arbeide. Et program av op-læsninger og sang blev ledet av Mrs. Haaland.

Søndag formiddag holdtes Guds-tjeneste med altergang samt **grund-stenslægning og indvielse** av den nye kirke ved formand Akre, assestert av samtlige prester. Distriktformanden samlede sin præken om det fjerde vers av Davids 27de salme. "En ting har jeg bedt Herren om, det stunder jeg efter, at jeg maa bo i Herrens hus alle mitt livs dage for at skue Herrens liflighed og grunde i hans tempel."

Søndag efterm. Efter vanlig andagt oplæste formand Akre igjen det opstillede thema og talte over samme, hvorefter en del korte vidnesbyrd blev git avvekslende med sang. Kreds-møtet avsluttedes derpaa med bøn og Herrens velsignelse ved kredsforman-den. —A. J. Gubberud, sekret.

Pastor A. J. Gubberud blev nylig overrasket av Moe menighet i Margo. Efter gudstjenesten, hvortil en stor forsamling var fremmott, blev for-friskninger serveret, hvorefter Mr. John Maley med anerkjendende ord, paa menighetens vegne overrakte sin prest en penge gave.

Miss. Inga Gubberud, datter av pastor og Mrs. Gubberud, Buchanan, Sask., tog nylig eksamen i piano mu-sik for graden A.T.C.M. fra Toronto Universitets musik konservatorium. Hun underviser i musik i Margo og Buchanan, samt tjenestegjør som organist og korleder.

Missions-komiteen har kaldt past. Falkeid fra Meadau Lake, Sask., til reisende missionsprest omkring Cro-cked River og hans adresse fra Iste Oktober blir Tisdale, Sask.

Past. Falkeid skriver at paa sin sidste lange missionsreise oppe i ur-skogen nord fra Meadau Lake ved Cikip, Waterhen River og helt op til Craik Lake hvor han tildels maatte bruke baad og "Apoetlenes heste" forat komme frem døbte han 13 i alderen fra halvt aar til over 60 aar

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Bekjendtgjørelse.

Swift Current Kreds indremis-sionsforening holder møter som føl-ger: Sept. 11te til 13de i Trefoldig-het mgh. Samtaleeme 1. Peter. 2, 1-10. "Kom til ham den levende sten." Møtet begynnder den 11te Kl. 2. ef. m. Indleder Past. Ostrem. 14—16 i St. John. Tema: "Omvendelse Mat. 18, 3. 17—19 i Scandia. Tema: "Guds Kald." Mat. 20, 1—15. 20—22 i Be-thania. 23—25 i Zion. Kom til disse møter med bøn om Herrens velsignel-se.

O. J. Marken, formand.
A. B. Solberg, sekretær.

Swift Current will hold its Semi-annual meeting in Rev. O. J. Mar-ken's Charge, Sept. 27th to 30. Thurs-day and Friday will be at Highland congregation north of Herbert, and Sat. and Sunday at Bethania, at Neid-path, south of Herbert, Sask. The topic considered will be Eph. 6, 10—20, and will be introduced by Rev. Kandal. Rev. Thvedt of Cabri will give the opening sermon Thursday 11 a. m.

Come praying. Come expecting from God. Come to give.

K. O. Kandal
G. J. Ostrem.

The Outlook College, Outlook, Sask. will begin a new school year on Sept. 25th. Advance registrations show that there will be an increased en-rollment in the junior college and high school grades.

Professor Georg Moi, who last year had leave of absence for study at the University of Alberta, will return to Outlook this fall and resume his work as teacher of foreign languages and Dean of Men. Mr. L. Slind who taught Mr. Moi's classes last year plans to study at the University of Saskatchewan. The other members of the teaching staff are Miss K. Far-den, B.A. Mr. E. F. Marken, B.A. and the Principal, K. Bergsagel. Mr. and Mrs. J. C. Carter will continue to teach vocal and piano and to have supervision of the musical organiza-tions. Mr. Carter is also the conduc-tor of the college choir and orchestra.

The Outlook College will continue to offer the same courses as in previous years, viz., Second Year Arts, under the direction of the University of Saskatchewan, and Grades IX to XII in accordance with the program of studies of the provincial depart-ment of education.

K. Bergsagel.

gamle og han sier: "Vi hadde herlige stunder omkring ordet og sakramen-tet."

Søndag den 16de Sept. holder past. Falkeid konfirmation og Nådver

Gudstjeneste i Meadaw Lake, Sask.

Rev. Gerhard Waldemar Lokensgaard was installed by Rev. John P. Tandberg at Spruce Home and Prince Albert, Sas., on July 22nd. The Weldon Lutheran Choir of 27 members sang at the installation service. They also rendered a sacred concert in the evening, assisted by the choir at Spruce Home and Prince Albert, at the reception tendered Rev. and Mrs. Lokensgaard, at Prince Albert.

On August 12th Rev. John P. Tandberg, of Weldon, Sask., organized a preaching place at Pesane and a congregation at Crooked River, Sask. He conducted services at both places.

News from Mossbank.

The day of Confirmation, rightly understood, is a great day. And it was a great day in Ettington last Sunday, August 26, when 2 boys and 4 girls were confirmed in the Norwegian Lutheran congregation. The United Church, where the service was held, was filled to capacity with earnest, interested people. The Rev. Dahle-Melsæther first spoke to the congregation on 2. Tim. 3:14-15, showing how the precious prize: "The Crown of Life" may be kept.

After this sermon followed the renewal of the baptismal covenant by the confirmation candidates. This was a very impressive part of the service. And it certainly was uplifting to see and hear these young folks make a sincere confession both before God and the congregation. By their confession they have placed themselves on the Lord's side.

The renewal of the baptismal covenant was followed by a short address to the confirmation candidates. In this address the pastor urged upon the young folks never to forget the words of Jesus in John 7:37-38. "If any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, from him shall flow rivers of living water."

The confirmation certificates were then given to the members of the class. These were in the form of a booklet, containing with the certificate twelve pages of counsel for help for the newly confirmed.

Mrs. Sam Archer sang beautifully a solo "God Cares," and was very ably accompanied by Mrs. R. Green at the organ.

The confirmation proper was followed by the communion service. The pastor addressed the audience and specially those wanting to partake of the communion and urged them to truly examine themselves, that they could come as worthy guests to the Lord's table. But it is not only so that in the Lord's Supper Jesus imparts to us His true body and blood, in, with and under visible and earthly means. The Lord's Supper is also a confession to the world. He who partakes of it confesses that he has broken with the world and desires to live a life in communion with God. He confesses that Christ's death is necessary to salvation. The confirmation candidates and some of their parents then partook of the Lord's Supper.

Those confirmed were: Inga Boe, Anna Boe, Donald Finnesgard, Alice Magnussen, Marlow Magnussen and Henrik Torney Petersen.

The church was beautifully decorated with flowers.

After the Norwegian Lutheran confirmation held in Ettington on Sunday, Mr. and Mrs. H. Petersen entertained five of the confirmation candidates, their parents and friends, numbering between seventy and eighty, at luncheon at their home, luncheon being provided by Mrs. H. Petersen, Mrs. Boe and other friends.

Mr. and Mrs. Fred Kirkpatrick entertained a number of friends to luncheon on Sunday after the confirmation service at which their daughter, Donald Finnesgard was confirmed.

Cor.

Why didn't God use Angels?

Dear fellow-pastors and members of congregations,

Grace and Peace from God our

Father and the Lord Jesus Christ.

"Lift up your eyes and look on the fields; for they are white already to harvest," thus spake Jesus. Shall we lift up our eyes?

Yesterday when I received from Dr. Bergsaker the paper showing the status of the congregations of our District up to Aug 21, what did I find?

66% of the year is past, and only 20% of the budget gathered in.

Many congregations are standing blank still. And we are at the end of the 8th month.

Many congregations have done fine. Several have already sent in their whole apportionment. Is your congregation one of these? How great if all could say "yes."

You who have not done anything yet, why have you not? Surely it should be possible to do something. Yes, we know the times are hard, but so is the case all over. It is not rather the VISION that is lacking? A need of **lifting up our eyes.**

How many pennies, nickels, and dimes, have been used during the past 8 months to little profit, that could have been used to great blessing if invested for the Lord.

Pastors and members, what would God have us do?

It seems as we in Canada have not come to realize our responsibility as Stewards. We are not true stewards. We are too self-centered, thinking mostly of our local needs.

In Huggenvik's book: "The Approach to Jesus" p. 77 we read, "The church exists by missions as fire exists by burning." And as another has said: The church that is not a missionary church, is dying. May we be awakened to a realization of our place in God's Kingdom.

God could have used angels to do His mission work, but He chose to use you and me. Therefore, through the missionaries God is looking to us. The Homemission workers are depending on our support. Our Christian schools are looking to us for help. The homeless and helpless children are looking to us to take care of them. With all this before us, can we answer: We stand idle "because no man hath hired us?" Shall we meet the challenge that God has put before us? Or shall He be disappointed in us? Surely not.

Will you do all you can within the next month? Will you as leaders in the congregation take hold. Encourage others to give unto the Lord. Or it may be you personally, who read this, God will remind to send a gift, big or small, send it on to Missions, Schools, or Charity, or Pensions. Don't forget the Pensions.

And pray, "God bless my gift."

May God bless you for it.

G. J. Ostrem, Fin. Sec'y.

Elementary Christian Education.

Elementary Christian education has a great aim and a glorious goal. Its aim is nothing less than to build the Kingdom of God on earth, and that implies to make Christ King in the hearts of men. To mold and shape the motives, passions, thoughts and wills of men in conformity to Christ's will, is the task that confronts us. The greatness of the task becomes still clearer when we think of how exceedingly wicked man's nature is, and also the many evil influences from without that comes in to hinder the work. Yes, the task is great indeed, too great for us. But let us remember that it is a God given task, and He who gave it has promised, "So, I am with you always, even unto "Lo, I am with you always, even unto

To be a little more specific, we may say that the aim of elementary christian education is to teach the first principles of Christianity, the fundamental ideas of Christianity. Our endeavor is to enunciate the first principles of Christianity into the very life of the child; so that these principles become a part of the child's life. That means then that those who teach are to put the emphasis upon principles and not upon stories. There by I do not mean to say that a child should not be told stories. Too often a story is told that has no point to it.

Again teachers may fail to bring out the lesson in the story. If we don't bring the principles home to the child, we have failed in our instruction. The child may not understand the significance of the principles. But as the child grows the understanding will develop. We are doing altogether to little note learning.

Secular education approach the child on the basis of its understanding. Very little emphasis is laid upon note learning. A child must not be taught anything beyond its comprehension. The Christian aim is to instill in the heart of the child God's will long before it has any great understanding of God. The first lessons of God's will, the child should learn through the will of the parents. This is of great importance to the child in order that the child's soul-life, its moral and spiritual life may begin to develop. Right here we have a basic difference between secular and Christian education. Secular education has minimized the value of the soul-life in the child. This is largely due to the influence of modern psychologists, because they have left the field of psychology and are working in biology and physiology.

The word psychology means word about the soul, but modern psychologists have nothing to say about the soul.

They consider man as a mechanical thing that acts and reflects according to certain stimuli. They give very little room for personal choice or volition. Their outlook on man is purely mechanistic. Man is like another animal without moral and spiritual qualities.

The Bible teaches that man consists of body and soul, and that he was given a free will, enabling him to make moral choices. Therefore all Biblical teaching has a moral purpose. But, sad to say, much of the Reformed Sunday school material has lost that moral motivating quality due to the influence of the secular mechanistic philosophy of life. The cross is taken out of their instruction. By the cross, I mean the appeal for moral deliberation which must be if Christianity shall remain to be a salt and a light in the world.

The teaching of God's will must be re-emphasized in our instruction. It has been said about our modern Christianity that there is too much flute and so little trumpet music in our Christianity. Why? May be we have forgotten God's word to Moses: "And these words which I command thee this day shall be in their heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up."

The Bible-Course at Midale.

At times we can use expressions that leave the wrong impressions.

In passing his criticism on the Bible-Course held at Midale last winter, Pastor Hilland has, knowingly or unknowingly, become guilty of this, leaving "wrong impressions."

We are thankful to the pastor for pointing out the dangers. And all pastors and members of our Church should be alert to the dangers we face.

One wrong impression left by past. Hilland in the June issue of Hyrden is: that the big majority of the students were either Pentecostals, Baptists, Apostolics Faith, or Free Methodists, and then some Lutherans. The fact in the case is just the other way around.

Another wrong impression left is: That the doctrines of our Lutheran Church were omitted at this Course. While the fact is that the Lutheran teaching on Baptism was presented and taught as clearly as in any Confirmation class. The Lutheran teaching concerning the Holy Spirit and His work was also presented very thoroughly, as all know who were there.

We know that at the beginning one young man of another doctrine presented his "different opinions" to his fellow-students. But then, (and if I am not mistaken it was the second

day) it was made clear, very definite that "this is a Lutheran Institution," and that those of other doctrine would keep their opinion to themselves while here.

I am writing this because I was there, assisting in teaching. And I am very much interested in, that the people get the right impression of the Bible-course as well as the Bible School movement as a whole.

We hope that in the near future a month Bible Course can be held in every Circuit for the benefit of those who cannot get to Camrose, or Minneapolis. May we be much in prayer that God guides us along the right channels.

G. J. Ostrem.

A Rustic Wedding.

A surprise wedding was held at the Lutheran Bible Camp at Sylvan Lake July 24, 9 p.m. The bride pair, Leiv Kulterstad and Albert Oyen, both of Calgary, arrived at the Camp together with the grooms parents. The whole camp about 100 people were astir with excitement of this first wedding. Immediate preparations were made. The chapel was decorated with leaves and flowers. An altar was made for the occasion which bore on a stone slab the motto for the Rev. Jovaag's Wedding sermon, "The greatest of these is love."

The bride looked very sweet in her pink and white suit dress, with white accessories. The witnesses were Mrs. J. O. Jovaag and Joseph Johnson.

A reception was held after the service and a beautiful wedding cake, hurriedly made by our competent cook Mrs. Nielson, was placed before the bride at the artistically decorated and candle-lit table. There were talks by different friends and the five pastors present. Also songs in the form of duets and solos were rendered.

The whole assembly then ushered the bridal pair to their tent. As they neared the place, lights were flashed on the tent, on which a beautiful moonlight scene was brought to view, with this inscription under it,

"Baltimore for its oysters,

Boston for its beans,

Sylvan Lake is just the Place

For ideal marriage scenes."

The artist was Miss Lillian Linyard of Camrose.

While standing under the tall trees with the scene of the shimmering lake before and the glow of the full moon behind, the group sang a few hymns before bidding the happy couple good-night. Nyholm.

The Annual Convention of the Manitoba Circuit of the Luther League was held in Bethlehem Lutheran church, Rev. T. J. Borgens charg, Dacotah, Man., on Sunday Aug. 12th, 1934 with members from Starbuck and Winnipeg attending.

The Convention opened with divine service at 11 a.m., the sermon being preached by Rev. H. L. Urness of Winnipeg. Dinner was then served in the basement of the church by the Ladie's Aid and Young people.

The afternoon session consisted of an address by Rev. Urness on the theme of the Luther League, songs by the choirs of Bethany church, Starbuck, and Bethlehem church Dacotah, and the reading of papers by the following,

"The Crusade of Protest," by Mr. Norman Johnson.

"The Crusade of Support" by Miss Gina Lafto.

"The Crusade of Evangelism" by Harold Urness read by Mr. Frank Benum.

"The Crusade of Prayer" by Mrs. R. Lafto.

The following officers were elected for the coming year:

President—Frank Benum of Wpg. Vice-Pres.—Rev. Borgen of Starbuck Secretary—Mrs. H. England, Dacotah Treasurer—Miss G. Eliason of Wpg. Programme Committee—Mrs. R. Lof-to, Miss Gina Lafto, Adelaide Rice and Mr. G. Johnson. Norman Johnson of Winnipeg Choir Director.

The serving of lunch closed a very interesting and successful convention. Mrs. H. England, Sec'y.

WOMEN'S MISSIONARY FEDERATION

Mrs. S. B. BRUN, Editor,
Broderick, Sask.

President's Message.

(Continued from last issue)

The winds howling about the empty Wittenberg buildings, once filled with happy Indian children, have a mournful sound. As children we sang the round, "John Brown had a little Indian, one little, two little, three little Indians," until ten was reached. Now, as in the old round, we go down until we are sadly near the starting point. If the Indian ever needed a friend, it is now. Emerging from old habits, the Indian young man and woman stand at the door of a new life. It is easy to fall back into the old ways. It is the easy way and therefore not an uncommon way. Many go back because there is no other way open to them. They do not differ so much from us, except in their opportunities. Had we been better stewards, had we remembered our Mission Boxes more faithfully and systematically, would the work among the Indian and the unchurched of our prairies and large cities been so seriously crippled?

Our Church Schools and Thank-Offering.

"God's goodness hath been great to thee. Let never day or night unhallowed pass, but remember what the Lord hath done." (Shakespeare.)

The value of Thank-offering is the development of constructive thanksgiving. Do we remember to thank God for the many troubles that have not reached us? For many, many answered prayers? We hope this offering will increase yearly? expressing a greater spirit of thankfulness in a tangible way, with gifts of gratitude for calamities averted, wounds healed and joys that have come to us.

When thou hast thanked God for every blessing sent

What time will then remain for murmur and lament? —Whittier.

To our church schools the Thank-Offering means much. These schools supplying us with missionaries, pastors and workers in all departments of the Church, need our support. By giving to Christian Education we also support and promote the cause of Home and Foreign Missions. Commencements are the order of the day. The sturdy boy and the sweet girl graduate are starting on a journey. Let us guide them to our own academies, junior and senior colleges. Today St. Olaf College observes its sixtieth anniversary festival, and we extend our best wishes. We are greatly indebted to WCAL at St. Olaf College for the weekly Woman's Hour granted us, and wish to express sincere appreciation.

Charities, Self-Denial, Box Work.

This offering helps our institutions to meet the increased needs of the times, bringing sunshine into dreary lives and relief to the destitute. Humanly speaking, is there anything more Christ-like than giving a Christian home to a homeless child?

From the pen of Mrs. Sumstad came these timely, impressive words: "We cannot escape a certain hesitancy when we use the word Self-Denial. How little most of us know of its real meaning! Even in these times most of us give only that which we do not greatly miss."

"In the frequent use of this word in connection with our work, let us be careful that we do not cheapen it, that we do not dull its true meaning. Self-Denial is far more than giving money in an offering. In the first instance Self-Denial is giving of self. The acceptable giving of what we have, our means, is a natural result of first giving self."

"Dear sisters, let us not lose sight of the deeper meaning of Self-Denial as we try to promote the department which bears this challenging name."

The Box Work department is the continuation of the service of Dorcas of Joppa. She did not spend her time planning how the poor were to be relieved, but took her need and relieved them.

Christian Nurture—Be What You Want Your Children to Be.

To most of us, the home is our field of service. When we realize how much depends upon the home, and how true it is, that what we fail to teach in youth, is usually left out of life, it behooves homemakers to be the best servants of God and to keep the homefires burning for Him.

"Lord, who am I to teach the way
To these Thy children day by day—
So prone myself to go astray.

"Lord, if their guide I still must be,

Oh, please let these Thy children see
The teacher leaning hard on Thee."

Missionary Cradle Roll.

That over eight thousand little children have been linked up with missionary work in the church, shows marked growth in the Missionary Cradle Roll department, and is a cause for rejoicing.

Life Membership and In Memoriam.

Also in the past biennium, remembrance gifts and gifts of esteem have been received, the Indian Mission, the Book Mission and the Educational Loan Fund being beneficiaries. Your president's recommendations regarding this fund and other matters are embodied in a group of recommendations of the general board for your consideration.

"God takes our loved ones; but we lose not wholly what He has given. They live on earth in thoughts and deeds as truly as in His Heaven."

—Whittier.

Our hearts go out in sympathy to two beloved workers in our official family, Mrs. N. J. Lohre and Mrs. M. E. Waldeland. In the deaths of the Rev. N. J. Lohre and the Rev. M. E. Waldeland, the whole Church has suffered a great loss. The Women's Missionary Federation remembers with gratitude their helpfulness in our work. May God comfort and strengthen these dear sisters and their families in their bereavement.

Many hearts were saddened at the departure of Mrs. Swanild Rondestvedt Hoidal, Stanley, Wis. This earnest gifted young woman was the Eastern District Cradle Roll secretary and the president of the W.M.F. of the Eau Claire Circuit. Her sun went down while it was yet day. To her little daughter, husband, parents, sisters and brothers we extend deep sympathy.

In loving remembrance of Deaconess Ovidia Olson, whom God called home, we also wish to record our sense of loss and appreciation of all that Sister Ovidia has done for our sons and daughters at St. Olaf College. We miss her.

Reading Project—Literature Committee.

Lincoln said, that he was so accustomed to read the Bible with his mother, that when in after years he opened its sacred pages, he seemed to see her loving face.

"Christ never asks of us such busy labor, as leaves no time for resting at His feet."

What shall we read? This question confronts us all in this day of overloaded magazines racks and modern books with gay jackets on the outside and astounding philosophy on the inside. That many are thinking seriously about this question, the many requests for the excellent reading lists provided by the literature committee, show.

The Deaconess Home and Training School.

We remember today the deaconesses faithfully working in their sphere of unlimited service. The existence of the Deaconess Home and Training School is justified by its contribution to the Church and the world. We urge our societies to remember also this year the Training School Fund. It is sorely needed.

Lutheran Daughters of the Reformation.

Significant is the increasing number of young women's groups that have taken up the work. We rejoice in their rich returns. We see in them a great promise in the future of Missions, and hope that the W.M.F. will in every way encourage and help them. We appreciate greatly the earnest consecrated leadership of their president, Mrs. Arthur S. Johnson and the other officers. May God continue to bless this our daughter organization.

Federation Finances.

While there has been a decline in the contribution of our societies in these trying times, we are glad to note that even last year the women of the church contributed one-third of the budget. We know this represents real sacrifice on the part of many.

Thank You!

The Japanese have an expression very similar to the familiar "Tak for sidst." They say, "Thank you for yesterday," "Thank you for last week" and so on. Thank you one and all, not only for yesterday or last week, but for the many, many days you have been lending your support with prayers, helpfulness, co-operation, forbearance and sympathetic understanding. Certain great privileges falling to the lot of your president, have greatly enriched her life, such as intensive study, many personal contacts with devoted Christian women. Thank you dear friends, officers and co-workers throughout the entire organization, for everything! Whatever may have been accomplished, next to our dear Heavenly Fa-

ther's guidance, is due to you dear W.M.F. members, who have worked so loyally. This is opportunity day in our organization. Its privileges are its duties, its honor is fidelity to those duties. Winning souls for Christ! What an hour has been given us, what a responsibility, what a joy, what a trust! May God continue to bless the Women's Missionary Federation!

Yours in the Master's service!

Lydia Bredesen Sundby.

Missions.

Go ye into all the world and preach the gospel to all creatures, Mark. 16—15.

When-ever we read this passage, or hear it preached we at once naturally think of the Foreign Missionary, and rightly so.

We must not leave all missionary work and responsibility with our foreign missionaries. His burden would be too heavy and impossible for him to carry.

Mark. 16, 15 applies to every Christian man and woman. When we are saved, and know we have our sins forgiven and peace in our hearts through Jesus Christ, it is our duty to help spread the gospel story both herein our homeland as well as in foreign lands. It is our duty to stand by the Missionaries with our prayers as well as gifts.

We often feel that our influence in what ever circle we move amounts to nothing, but such is not the case.

Every one of us creates some kind of influence; therefore we should be very careful about ourselves, and spread only that sweet smelling savor of life eternal.

We are so apt to think and feel that in these times nothing or very little can be done for our missions. Let us remember that if our hearts are right with God, and He sees we are all for Him and His cause. He is able to bless our efforts wonderfully and even put our faith to shame.

In the mission work the Lord has given the W.M.F. a very high calling. For ours is the privilege to assist both Home and Foreign Missions.

Dear Friends, let's be thankful that we have the opportunity to do something for our Lord and Master, in our Homes, in our church and community.

Let not the spirit of indifference which is so prevalent in our days, become our Master, but let us pray and work for our Missionaries and their work while it is yet day.

Our lives and time is so short. It behooves us to use it well.

May the Lord add His blessing to the work of the W.M.F. and the reward be, "Saved Souls" from all lands and races.

Yours for the Missions,

Mrs. C. L. Hanson.

The Yorkton Circuit W.M.F. meet in Zion congregation Rose Valley, Sask. Rev. Aandahl charge, Sat. eve., July 21st, 1934. The very able circuit president of the W.M.F., Mrs. Haaland, presided.

The programme was as follows, song by all. Devotion—Mrs. F. M. Aasheim. Song—Carsten Haaland. Reading, "Crown or Crucify," —Mrs. Aandahl. Song—Beatrice Aasheim. Sec-Treas. report read and accepted. Talk on W.M.F. Work—Rev. Akre. Song—Bernice Gubberud.

The following officers were elected, Thank offering sec. — Mrs. Jothan Self denial sec.—Mrs. Aandahl. Mission box sec.—Mrs. Betterton. Box Sec. — Mrs. Gubberud. President—Mrs. Haaland, re-elected. Vice-President—Mrs. Evans. Sec-Treas.—Mrs. Aasheim, re-elected.

Two resolutions taken at W.M.F. Convention, Minneapolis, was recommended.

Solo—Mr. Ed. Sonestad. Duet—Mrs. Jothan, Gladys Jothan. Reading, "Thanksgiving legend"—Mrs. Betterton. Duet—Ruth Jothan, Ruby Aandahl. Duet—Rev. Aandahl, Rev. Aasheim. Benediction—Rev. Aasheim. Miss Inga Gubberud presided at organ as organist for W.M.F. session. Canada District president Rev. Akre was present, 5 pastors of the circuit and 5 pastors wives.

Mrs. F. M. Aasheim,

Sec.-Treas.

Forever With the Lord.

1. Forever with the Lord! Amen!
So let it be;
Life from the dead is in that word,
'tis, immortality,
Here in the body tent,
Absent from Him I roam yet nightly
pitch my moving tent.
A days march nearer home.
2. My Fathers house on high, Home
of my soul;
How near at times to faith's fore-
seeing eye
The golden gates appear!
Ah, then my spirit faints to reach
the land I love,
The bright inheritance of saints,
Jerusalem above.
3. Forever with the Lord! Father
it is thy will.
The promise of that faithful word
E'en here to me fulfil
Knowing as I am known,
How shall I love that word, and aft
repeat before the throne,
"Forever with the Lord!"

The Chatterbox.

By Mrs. M. Baxter.

The tale-teller and the chatterer are closely allied. Brothers they are, or first cousins, and their ways are much alike. "Surely the serpent will bite without enchantment, and a babbler is no better," the Wise Man says in Eccles. 10: 11.

Just as surely as the dial of a clock represents the working of the wheels within, even so surely does the tongue manifest the kind of spirit which dwells within us. A loving heart will not speak bitter words; a pure heart will not speak impure words; a consecrated heart will not speak light words; one who is truly at the Lord's disposal will not give vent to self in talk. "Out of the abundance of the heart the mouth speaketh" (Matt. 12: 34).

Paul says: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man" (Col. 4: 5, 6). And, again: "Let no corrupt communications proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace to the hearers" (Eph. 4: 29—32).

"In the multitude of words there wanteth not sin," is another of Solomon's wise sayings, which should be a check upon mere chattering.

Yet it is useless to try to tame the tongue by beginning with its talk. The source must be right for the fountain to be right. When Christ Jesus lives within us, and has the government upon His shoulder, He can make use of the tongue even of children to speak His own, true, blessed, helpful words. Let us trust Him with the work impossible to us, that it may be said of us, as of Him, "Grace is poured into my lips" (Ps. 45: 2).

The Poor.

By Mrs. M. Baxter.

By the poor, we do not mean the degraded, or those who prefer to live on others rather than to work hard. The poor are those who, by force of circumstances, have little of this world's goods, who have a difficulty in making "ends meet," through no fault of their own. They accept the little sphere God gives them, and He comes into that little sphere and helps them.

"Wealth maketh many friends; but the poor is separated from his neighbour," says Proverbs 19: 4. And yet "whoso mocketh the poor reproacheth his Maker," we are taught in Proverbs 17: 5, for when "the wicked in his pride doth persecute the poor," then "the poor committeth himself unto God," who is "the helper of the fatherless" (Psalm 10: 2, 14).

The Lord has taken upon Himself to "defend the poor" (Ps. 82: 3). How cheering it must be for believers who are poor to read in God's Word that "He heareth him" (Ps. 79: 33), and stands at his right hand (Ps. 109: 31).

Why should God deal thus with the poor? Because they do not assume to be anything in themselves.

It was no accident that when the Son of God took upon Him our flesh, He took His place among the poor. As a poor Man, it was possible for Him to be "God . . . manifest in the flesh." Purposely, Jesus, in His great teaching of the laws of the kingdom of heaven, begins, "Blessed are the poor in spirit" (Matt. 5: 3). And the apostle reminds the early church: "Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him?" (James 2: 5). It is of no value to be poor unless at the same time "rich in faith."